463 black Lolo tend sheep themselves and do not consider ani-
564 mal husbandry a mean job as farming is. Furthermore,
233 every year during the shearing season, the black Lolo usually participate in the work; they especially take the leading part in the "wool fair" at Huang-mao Kang.

174 The fact that the Lolo look down upon farming gives the
564 author the impression that animal husbandry was originally the main economic activity of the black Lolo and that the Lolo were formerly a pastoral people. It was only after the conquest of the white Lolo and the capture of the Han-Chinese as slaves that the black Lolo started farming by forcing the conquered people to cultivate the land. Most of the white Lolo were originally Han-Chinese [62] who, having lived in the Lolo territory for many years, forgot their Han-Chinese ancestry and considered themselves as Lolo. This point will be discussed in detail in the subsequent chapter, "Classes." Here it suffices to mention briefly that the difference in the Lolo attitude towards grazing and farming may be attributed to the differences in the former economic life of the black and white Lolo, or in the relationship of the conqueror and conquered.

241 Agriculture, however, is the most popular enterprise
564 in the Lolo area today. Although the black Lolo do not cultivate the land themselves, the white Lolo, who constitute 80 to
[162] 90 per cent of the total population, are all engaged in farming. Provisions for both black and white Lolo depend upon the produce from the fields. In other words, agriculture is the main economic stay of the Lolo who have, however, a special system of their own in agricultural activity.

●423 In Lolo villages, all arable land is the property of the
564 black Lolo. Due to the many divisions and branches within the clan, to the new economic units formed by the grown-up children at the time of their marriage, and to the inheritance of land by male heirs after the death of their father or grandfather, each black Lolo family has its own plot of land. In other words, the right of land ownership is geared to the family unit. This, however, applies only to the arable land for agricultural production and is quite different from the outlying village land, which has no clear-cut boundaries. The
423 village district includes the dwellings, the land or field en-
621 circling each house, the outer grazing land, and even the forests, mountain streams, and rivers. Actually only the house and the field constitute the land owned by each family, while the outlying pasture and forest are the common property of the entire village. Everybody has the right to use them, including all outside people who are not clan enemies. Different

423 Lolo groups usually have many enemies, particularly those in
62 neighboring villages. Clan enemies are prohibited from enter-
[619] ing the village. Whenever they cross the border and are discovered, they are usually killed or captured. Therefore, although the boundary of each village is not distinctly drawn, there is always a neutral fringe area where the people of both villages, if they happen to be enemies, dare not trespass. This kind of boundary has a tribal political significance, quite different from the family-owned land.

The black Lolo master employs household slaves to
567 cultivate the land. In case the number of slaves has increased considerably and the house is too small for them, the master sends those who have served him faithfully for a long time to build houses of their own in separate units. The master may
[425 give each family a certain amount of land or the family may
427] rent some arable land to supply its needs. Gradually, after a long period of time, the slave would be freed economically from his master's control; he would have his own land to cultivate and his own household to manage. [63] Hence there
[571] are today in the Lolo villages many independent white Lolo
[62] households which, except that they have to accept the rule and protection of the black Lolo and to assume certain responsibilities and duties, have a self-supporting economic life. These white Lolo are called "subjects" (pai-hsing) by those who have been Sinicized. Actually the "subjects" are still slaves, although they have a higher social position than the household slaves.

241 The Lolo have no unit for measuring land which is al-
[804] ways referred to in terms of pieces or sections without any reference to the exact acreage. Therefore it is very difficult to estimate the area of their cultivated land. It is possible, however, to get a general idea of the acreage through the cultivation or production figures for each piece of land. Take, for instance, corn, the most important agricultural product in the Lolo area. On the average, a person is able to cultivate each year from 6 sheng [a sheng is equivalent to 31.6 cubic inches] to 2 tou [a tou is 10 sheng] of corn seed. Both sheng
[177] and tou are measurements adopted from the Han-Chinese. If the 6-sheng cultivation unit is taken as the basis of calculation, then the harvest will be around 40 market tou. In the districts around southern Szechwan, the average yield for one mu [about one-sixth of an acre] of land is about 15 market tou. So 40 tou is equivalent to the yield of two and a half mu, which is therefore the minimum cultivated acreage per person in the Lolo area.

241 Besides corn and buckwheat, other agricultural products include oats, potatoes, green vegetables, and turnips, each of which has its proper harvest season. Among them, [252] oats are considered the most precious. The Lolo usually grind them into flour and mix it with water to eat on a trip. Potatoes are produced in large quantities to be used as auxiliary food.

241 Lolo agriculture is aimed at self-sufficiency only.
461 The people will be quite satisfied if production each year is
311 enough to meet the demands of consumption. The Lolo do not work hard on the farms, nor do they want to expand the cultivated acreage or to improve agricultural techniques. So the good earth of Liang Shan still remains a tract of barren land.

[423] Every Lolo family has its own cultivated field, which
237 constitutes its basic property. The wealth of a black Lolo
556 household, however, is measured by the herd of animals it owns. Animals are also raised by the rich white Lolo. Domesticated
233 animals consist largely of sheep and goats, pastured by house-
343 hold slaves. The sheep pen is inside the walls of the house but sometimes also outside as a separate unit. In spring and summer when the weather becomes warm, a round bamboo stable is built on the mountain slope outside the village to house the flocks of sheep. These are watched over day and night by household slaves. Besides grazing, the sheep are fed salt water twice or thrice a month to stimulate the growth of wool, used mainly as material for making capes. Shearing is performed three times a year between the third and tenth month;
236 the wool cut in the third month is the best in quality. In the
527 hot seventh month, people from villages in different places
571 drive their flocks to Huang-mao Kang, partly to cool off and partly to cut the wool. At that time different clans and villages assemble to feast and play together after shearing. They exchange gifts and food, trade or barter, and talk and laugh in these semisocial gatherings. It is a very grand affair, popularly called the "wool fair."

231 Pigs are also raised in flocks of ten or more and tended by female household slaves, but pig breeding is not as
[237 popular as sheep breeding. After the pigs are killed, the
439] bristles are shaved off from head and body for export to the Han-Chinese territory.

The Lolo also raise the common yellow oxen in herds of as many as several dozens. They are driven to the pastures outside the village in the early morning and returned to the stable in the evening. The oxen can be used for plowing and are more expensive than sheep and pigs. The Lolo do not

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the hue and cry. There is a saying that a master will seek his runaway slave even if he has to go through all the nine districts of the Empire. I know one Earth Eye whose slave ran away, leaving his wife, whom he was fond of, behind. The master knew how the runaway liked his wife, and reckoned on his returning to get her away also. So he said nothing, but waited. True to these calculations, the slave returned home one night. Some traitor gave the alarm, and the runaway was captured. The next morning the Earth Eye led the slave outside of the castle to a grassy mound near by. Here the lord compelled the offender to kneel down, and with his own long sword cut his head off. This was a warning to his other slaves. There was no redress in this case, nor in any similar case. It is interesting to note that some time after another slave of this same overlord won the affections of his master's young daughter and eloped with her. The girl was recaptured but the slave escaped.

Over and above all the services rendered by the retainers which have been mentioned, the vassals have to make money payments on certain occasions which are specified, and on as many other occasions as the overlord is powerful enough to enforce. Such occasions are the marriages, deaths and burials of any members of the lord's family. The levies put on the retainers and slaves at such times are not heavy, but the fact of their having no fixed rate makes the impost a source of constant fr ction.

When one lord dies, and the heir succeeds to the estates, there is usually trouble all round. The trouble is caused by the custom of what is termed "changing tenancies." Every tenant or vassal has to renew his tenancy of land from the new lord. This is often made the excuse for raising of rents

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565 or for a demand of silver. So lucrative is such an opportunity
631 that even before the lord is dead a "changing of tenancies"
423 takes place. Sometimes, however, the tenants are obstinate and the lord is weak, and then he finds it very difficult to levy his imposts. Occasionally the tenants will refuse all payments, and if they are powerful enough to continue in this passive-resistance policy, in time the land becomes recognised as their own. Several feudal estates have been broken up in this way until such time as one of the tenants or vassals gets strong enough to usurp the position of overlord and to compel his equals to render homage to him. In this way another Earth Eye is evolved and the old story works its way over again.

I remember a case in which the tenants ransomed their overlord from prison. One of the Earth Eyes south of the Yangtse got into trouble with the Chinese Government, and was captured and imprisoned. An almost impossible ransom was demanded by the officials. An attempt was made by the Earth Eye's family to get the tenants on the estate to gather the ransom money. One village went hunting musk deer and were very fortunate in their efforts. They managed to get twenty pounds' weight of musk and with this satisfied the demands of the rapacious officials. In return for this gift on the part of the villages, the Earth Eye gave them the right over a large portion of his lands and wrote an agreement to that effect. The agreement I have seen, but it was only kept as long as it suited the family of the overlord. The value of the musk would be about ten thousand ounces of silver. A magnificent ransom indeed!

631 One can easily see by the several incidents related that
421 the feudal system among the Nosu north and south of the Yangtse is similar to that which existed in Europe during

[179 cont.]

534 The other tribes also make guitars with long necks and with two or three strings, and the big flutes with a single tube formed of a long reed which fits into a calabash.

631 The "Lolo" groupings settled in Tonkin are too dispersed and too mixed up with the groupings of other races to have their own administration.

622 631 648 The "Lolo" hamlets or villages are headed by a "siao-phay," who administratively comes under the control of either a "Méo" "ping-t'éou" or a "Lolo" "tcha-tao" (where several "Lolo" villages are contiguous), or a "Thai" "ly-truong."

In principle, the chiefs are chosen from the tribe which has the numerical preponderance, it is thus that small "Méo" settlements attached to more important "Lolo" settlements are under the authority of a "Lolo" chief.

621 The "Lolo" of Tonkin, separated for many centuries from the larger groupings from which they originated, have retained no vestige or definite recollection of their former organization.

593 428 The family constitutes the true social unit. Property rights and the customs of inheritance show some special characteristics, whose purpose is to assure the transmission of the property within the family of the husband.

● 423 The "Lolo" is the owner of his irrigated rice fields, which he disposes of as he wishes. He considers himself as only the usufructuary of the mountain areas cultivated.

768 428 When the head of a family dies, his goods, real and personal, are divided among his male children. In default of male children, the belongings are divided in half, one part goes to the wife of the deceased, the other part to the brothers and nephews of the husband. When the wife dies in her turn, her part reverts likewise to the brothers and nephews of the husband.

The mountain areas are subject to a similar division, but without losing the character of usufruct. Also, if one of the male children or one of the other heirs is unable to cultivate the entire portion that has come to him, the uncultivated excess again becomes common property and cannot be sold to other families.